

THE

ל'פ"ח

SHEKEL



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URIAH P. LEVY

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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EDWARD SCHUMAN

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Editor

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**PHOTOGRAPHY BY
HENRY KRAMARZ**

THE PRESIDENT'S MESSAGE

Dear A.I.N.A. Member:

by STANLEY YULISH

Time flies when you are having fun, and I thank you for almost two years as your President. It has been a most challenging job following Morris Bram, our founder. To those of you who do not know, I regret to inform you that Lena Bram has now passed away. She was so much a part of our success.

I hope that my presence has secured the condition of A.I.N.A., and we have delegated responsibilities and duties. A.I.N.A. is financially stable at this time and the income and expenses are balanced.

The IGCM particularly Director Eliezer Shiloni, have been most supportive of this organization. I want to wish Mr. Meron, the new Chairman of the Board of IGCM, best wishes. A.I.N.A. looks forward to working with him.

To my Board, I say thank you for all your help. You deserve to be commended for your loyalty.

Moe Weinschel has been a real workhorse. I thank him for his help, not only at conventions, but his continued assistance whenever I needed it. To each one of Moe's convention staff, I thank you. You have been wonderful.

Sylvia Magnus deserves special thanks. I always felt that Sylvia was the mother of Israel Numismatics and her support and assistance has meant a great deal to all of us.

The Shekel is a first class publication and I publicly thank Ed Schuman for his efforts in making it that way. He has been an outstanding editor. Thanks to all of you who write in the Shekel. I will soon join you and look forward to the research and tranquility that goes with it.

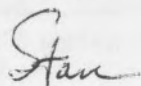
Thanks to J.J. Van Grover for being available whenever he was needed, especially with coin orders.

Nat Sobel and Mel Wacks will submit designs on the Morris Bram Medal, and I thank them for their efforts, Ed Janis for his contribution to the Shekel and his constitutional concerns. Donna Sims for her continuing help with the Club Newsletter, William Rosenblum, Irwin Rudin, Julie Turoff and Michael Druck for their help whenever called upon. I'm sure I must have forgotten someone, but it was not intended to slight anyone.

Our new Israel Coins and Medals book is for sale. For those who have not ordered it, do so now. "Buy the book before the coin", as the saying goes.

In conclusion, I want to thank each and every one of you, A.I.N.A. is strong and sound, and your continued support and energies are needed.

With warm regards,



A Banknote From the Land of Sheba

by Edward Schuman

Ancient Ethiopia lay south of Egypt and included present day Ethiopia as well as parts of the Sudan. All of the rulers of Ethiopia, formerly called Abyssinia, have claimed decent from the union of Makeda, the Queen of Sheba, and Solomon in 980 B.C. Legend of this decent have been carried generation to generation in the Ethiopian genealogy.

Makeda heard about the great wisdom of King Solomon of Jerusalem. She decided to lead a delegation to the Holyland to learn some of the great knowledge of the king. After some period of time, and after absorbing much of Solomon's wisdom, she made ready to return to her homeland. However Solomon was beguiled by her beauty and desired her for himself. He conceived a plan to seduce the Queen.

At the farewell feast, he made the Queen promise not to take anything from his palace before she left the next morning, otherwise she would have to give her consent to be seduced. He ordered his servants to place extra spices in the Queen's food. During the night, the Queen becoming quite thirsty arose to drink water from a vessel Solomon had deliberately placed in her room. Solomon, spying on her, came into the room, and accused her of violating their agreement. Ebna Hakim, meaning "son of the wise", was born out of this union between the Queen of Sheba and Solomon.

When he later took the throne from his mother, he assumed the

name Menilek I and thereby established the Solomonic dynasty of Ethiopian rulers out of the tribe of Judah.

Menelik II (1844-1913) unified the empire within its present boundaries in the 1880's. During this time, Italy began to establish colonies in the neighboring land of Eritrea and to threaten Ethiopian independence. In 1889, when Menelik II became Emperor, Italy claimed a protectorate over Ethiopia. As a result, Ethiopia and Italy went to war. Ethiopia's small army defeated the Italians at the Battle of Aduwa in 1896.

Zauditu, daughter of Menelik assumed the throne as Queen in 1916. The tribal chiefs appointed her cousin Ras Tafari regent and heir to the throne because of his political experience and education. He became King in 1928 and was co-ruler with Zauditu until her death in 1930. He was then crowned emperor, and according to Ethiopian custom, changed his name to Haile Selassie, or Power of Trinity. However he was always called, and is remembered as the Lion of Judah.

The Bank of Abyssinia's last currency issues dated June 1, 1929 featured Menelik II on the 500 thaler banknotes. Only 1500 of these were issued and it has become one of the great paper money rarities. The photograph is from an archival specimen from the printers. Bradbury, Wilkinson & Co. Menelek is pictured in one of his favorite poses, holding a rifle and a shield. Prominently placed in the top center

of the note is the familiar Lion of Judah. The Bank of Abyssinia was purchased from its Egyptian owners in 1931 for the sum of 235,000 British Pounds Sterling. The name was then changed to the Bank of Ethiopia.

The country has recently been ravaged by famine, civil war, and

political disturbances. Many of its Jewish population, the Falashas have been secreted into Israel. However the doors of emigration have been closed tightly, trapping many thousands of Falashas in their homeland, where starvation and persecution seems to be their destiny.



Abyssinian 500 Thaler note. (Specimen)

The issue was designed by Bradbury, Wilkinson & Co., Ltd. The offset printing was done on a Wharfedale surface flat bed printing press. The Intaglio printing was carried out on a single plate press using copper printing plates with a chromed face. Printing of serial numbers, signatures and dates was accomplished by using special numbering barrels and electro material. A total of only 38,100 notes were printed for this last issue; 12,000 5 Thaler notes, 11,000 10 Thaler notes, 7,600 50 Thaler notes, 7,000 100 Thaler notes and only 1,500 500 Thaler notes.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. At a local coin show I purchased a Jabotinsky silver coin of 1980. The dealer said that this coin was struck at the Royal Canadian Mint in Ottawa, Canada. Was any Israeli money produced in the United States?

Hannah S., Boston, MA

A. Before we leave Canada, I believe that Canada struck the largest mintage of a given denomination in Israeli coinage. This coin was the ten new agorot hadashot 1980 with a mintage of 167,932,000. Israeli coins were struck in the United States. The second 10 lirot, Shalom "Peace", Israel's 21st Anniversary Independence Coin was struck in both B.U. and Proof at the U.S. Mint in San Francisco in 1969. In the following two years in 1970 and 1971, the 10 Lirot Pidyon Haben (Redemption of the First Born Son) were struck at the same branch mint.

Back in early 1948, before Israel became a sovereign state, negotiations were started with an old well established stock certificate and banknote printing concern in the Hunts Point section of my birthplace, the Bronx. The American Bank Note Company was printing money for 68 governments or their agencies in 1948. Because Israel was not as yet a government prior to May, these first issues were in the name of the Anglo-Palestine Bank, Ltd. The second issue Banknotes with the denomination of Israel Lira rather than the previous Palestine Pound issues were also printed by the American Banknote Company in 1952.

Q. I enjoyed your column in the last issue explaining the difference between bullion and numismatic coins. I own a gold Herzl piece of 1960. How can I determine how much pure gold is in this coin? How do I tell the value in pure bullion?

E.D., Atlanta, GA

A. Easy. In your Haffner or your IGCAM flyer you will note that the Herzl metal is .9166 gold and that it weighs 7.988 gm. One troy ounce of metal is equal to 31.1035 gm. This formula is for all gold and silver coins.

$$\frac{\text{Gross Weight} \times \text{Fineness}}{31.1035} = \text{Bullion Content}$$

With your Herzl, we take the weight 7.988 gms. and divide it by 31.1035 then multiply it by its fineness of .9166 and we find that the bullion content is .2354 of pure gold. If gold is selling for \$395 per ounce on a given day, the bullion value of your coin is .2354 x 395 or \$92.98.

"The American Dreyfus"

Commodore Uriah P. Levy

by Mel Wacks

Forty years before French army officer Alfred Dreyfus was court-martialed, convicted and eventually exonerated in trials based on anti-Semitism, an American naval officer was facing similar tribulations. Just as the Dreyfus Affair captured headlines in the French press (highlighted by the publication of Emile Zola's open letter "J'Accuse"), Uriah P. Levy's 1857 review by a Navy Board of Inquiry, "marched on for weeks, and it seemed as though the newspapers could write, and Americans could talk, of nothing else. He had become the best known Jew in America," writes Stephen Birmingham in his book The Grandees.

The trial was based on the Navy's action to have Captain Levy "stricken from the rolls...for incompetency." The 63 year old officer's petition claimed that he had been removed because he had not risen through the ranks in the traditional way, he was outspokenly opposed to the tradition of corporal punishment, and he was a Jew. It was the first time in American history that anti-Semitism had been publicly identified as a force in American life and government!

An impressive group of character witnesses, composed of some of the most distinguished men in America, testified as to the uprightness and courage of Uriah Levy. And at the culmination of the trial, Levy himself spoke impassionately: "What is my case today, if you yield to

this injustice, may tomorrow be that of the Roman Catholic or the Unitarian, the Episcopalian or the Methodist, the Presbyterian or the Baptist. There is but one safeguard, and this is to be found in an honest, wholehearted, inflexible support of the wise, the just, the impartial guarantee of the Constitution. I have the fullest confidence that you will faithfully adhere to this guarantee, and therefore with like confidence, I leave my destiny in your hands."

The court's verdict was unanimous: "Levy is morally, mentally, physically and professionally fit for the Naval Service and ought to be restored to the active list of the Navy." Within four months, Levy was given command of a sloop and sailed to join the Mediterranean Fleet. In February 1860, Uriah P. Levy was placed in command of the entire Mediterranean Fleet and was elevated to the Navy's highest rank — Commodore.

Uriah Phillips Levy was born in 1792 in Philadelphia into a distinguished family of patriots. George Washington had attended his grandparent's wedding...and his great-great-grandfather had been the personal physician to King John V of Portugal.

Levy was barely 14 years old when he embarked on his naval career by signing on as a cabin boy. Seven years later he volunteered for service in the United States Navy during the War of 1812, as "proof of

love to my country." Unfortunately, he was captured and imprisoned by the British until the end of the war.

In the years following, he faced persecution from many naval officers; he had to defend himself in a duel and a total of six court-martials...all instigated by anti-Semitism. It was during the first of these trials that the young Uriah P. Levy took the unusual step of applying for a commission in the Navy...which was granted by President James Monroe on March 5, 1817...making Levy one of the first American naval officers.

As soon as possible after donning his gold fringed lieutenant's epaulet, Levy had his portrait painted by Thomas Sully. The 1988 commemorative medal issued by the Jewish-American Hall of Fame has been sculptured by Hal Reed, based on the famous Sully painting of the youthful 25 year old Uriah P. Levy, which is now in the collection of the American Jewish Historical Society. Levy's portrait was described by Stephen Birmingham as "clean-jawed, with a straight nose, wide forehead, large and arresting black eyes, a mop of dark curly hair, and dashing Rhett Butler sideburns."

Behind the high relief medallic portrait is a scroll inscribed "Abolition of flogging in the U.S. Navy", acknowledging Uriah P. Levy's long campaign against barbarous punishment that led to Congressional approval of an anti-flogging bill in September 1850. It was his wish that singular accomplishment be remembered on his tombstone, which can be seen at the Cypress Hill Cemetery in Brooklyn, New York.

The medal's reverse honors Levy's love of America and his admiration for President Thomas Jefferson, who he regarded as "one of the greatest men in history, who did much to mold the Republic in a form in which man's religion does not make him ineligible for political or governmental life." The design features a deeply sculptured rendering of Jefferson's Monticello mansion; inscribed above in Jefferson's distinctive signature. Jefferson was also the architect of Monticello, "putting up and pulling down" from his twenties to his very last years.

Unfortunately, after Jefferson died on July 4, 1826 Monticello proved to be a "white elephant" when his daughter tried to sell it. Built like a temple, topped with a huge octagonal tower and dome, guests complained that in spite of its great aesthetic appeal, it was not really comfortable. While Monticello, along with 409 acres, was originally advertised for \$71,000 in 1828, it finally sold for only \$7,000 three years later. The new owner wanted to grow silkworms, and completely neglected the house...so that it was empty and virtually in ruin five years later when Uriah P. Levy purchased the estate for \$2,700.

Levy immediately began a long and costly program of renovation and restoration. He tried to recover Monticello's original furnishings, most of which had been sold and scattered throughout the country; he also hired gardeners to restore the grounds in accordance to the elaborate plans drawn up by Jefferson. And he purchased an additional 2,500 acres adjoining the historic property. After his death in 1862, Levy's will directed that Monticello



— the house and property — be left "to the people of the United States." But the will was contested, and eventually Monticello went to one of Levy's nephews — appropriately named Jefferson Monroe Levy — who maintained and continued to restore the national treasure until it was acquired by the Jefferson Memorial Foundation in 1923.

Throughout his life, Uriah P. Levy was active in religious life; he was the first president of the Washington Hebrew Congregation, and a member of New York's Congregation Shearith Israel. In 1854, Levy sponsored the new Seminary of the B'nai Jeshurun Educational Institute in New York.

In World War II, the destroyer U.S.S. Levy was named in his honor, and the first permanent Jewish Chapel ever built by the U.S. armed forces is the Commodore Levy Chapel at the historic Naval Station in Norfolk, Virginia.

The uniquely shaped rounded trapezoidal large 2 inch diameter high relief Uriah P. Levy art medal is the 20th annual issue in the distinguished Jewish-American Hall of Fame series. It's sculptor, Hal Reed, previously created the Levi Strauss and Jonas Salk medals in this series, as well as the official U.S. Navy and Marine Bicentennial Medals.

The Commodore Levy commemoratives are being struck in very limited quantities — a maximum of 500 Antique Bronze, 250 Pure Silver, and only 50 solid 10 Karat Gold. The bronze and silver versions weigh about 2 troy ounces; the gold medals are approximately 2½ troy ounces. Each medal is individually serial numbered on the edge.



Captain Uriah P. Levy exhibiting the cat-o-nine-tails to Washington statesmen. From the collection of Marriner's Museum, Newport News, Virginia.

The limited edition Uriah P. Levy medals are available at the official issue price of \$20.00. A.I.N.A. members are entitled to a 10% courtesy discount. The silver and gold editions are already all sold out. If you would like to order this beautiful historic medal, please make out a check payable to A.I.N.A. in the amount of \$18.00 for each medal you wish to purchase. Mail it to A.I.N.A. % Mrs. Sylvia Haffner Magnus, at 5150 West Copans Road, Suite 1193, Margate, FL 33063. The medal will be sent postpaid.

Gladstone and the Jews

by Peter S. Horvitz

William Ewart Gladstone (1809-1898,) four times British prime minister, the "Grand Old Man" of English politics, and the most notable liberal in the history of his nation, is often considered by those whose chief interest is in Jewish history as merely the perennial opponent of Benjamin Disraeli. This is unfair to one of the most outspoken civil libertarians of the nineteenth century, a man who opposed injustice and oppression wherever he saw it and who fought with unceasing vigor against religious persecution. Gladstone's stand against anti-Semitism was a clear one and when Herzl raised the call for a Jewish homeland, Gladstone was one of the first to publicly take notice.

Gladstone's career in British politics was so long and involved with so many complex issues that now seem obscure, that I will only attempt to highlight some of his most important struggles dealing with questions of human rights.

In 1851, Gladstone traveled to the Kingdom of Naples. While there he made it his business to investigate rumors of the treatment of political opponents of King Ferdinand II. He was stunned by what he found. The rumors he had heard were but a pale shadow of the real horrors that he discovered in the Neapolitan prisons. On April 7, 1851, he forwarded a public letter to Britain revealing his discoveries. World attention was suddenly focused on the shadowy tyranny that Naples had become. While external pressures

did force some reforms on Naples, the effect of Gladstone's report was only to be felt in 1859, with the complete overthrow of the Neapolitan monarchy.

In 1867, Gladstone first became deeply involved with a series of questions that would involve him for the rest of his political career — Irish reform. Through a series of bills and measures he did much to alleviate the harsh and inequitable conditions in Ireland. In the end, his two Irish Home Rule Bills of 1885 and 1893 failed to pass. However, he had started the movement that eventually would lead to complete Irish independence.

In 1870, Gladstone sponsored and passed a bill that for the first time provided for universal education in Great Britain.

In 1875 a popular uprising in Bulgaria was crushed with tremendous ferocity by the Turkish army. Then, not content with their victory, the Turkish army went on a rampage of slaughter and pillage remarkable even for the blood-soaked Balkans. This set off a second revolt in 1876, with even greater reprisals. The world, including the British government, chose not to look. But Gladstone would not stand by. Using all of his legendary powers of rhetoric, he published in 1876 his pamphlet "The Bulgarian Atrocities." Suddenly, as through a burning glass, world attention was fixed on the Balkans. As a result, the Treaty of San Stefano of 1878 declared the first modern Bulgarian state.

In 1883, Gladstone sponsored a bill that would have allowed free thinkers to "affirm" instead of taking oaths "so help me, God." On this occasion Gladstone made an eloquent plea for freedom of religion and the right of the individual to act according to his own conscience. Nevertheless, his bill was defeated by three votes.

Gladstone's interest in Jewish problems dates back to at least December 16, 1847. On that date he delivered a speech "For the Removal of the Remaining Jewish Disabilities." The conclusion of Gladstone's speech reads, "I rate highly the position of the Jews in the State, and I find their competency for civil duties asserted in the very largest terms ... I cannot, then, but close with the appeal ... to perform an act of justice."¹

On June 27, 1850, during the Don Pacifico affair, though Gladstone opposed the claims of Don Pacifico, he made it quite clear that "his being a Jew is not a reason for debarring him of any of his just rights."²

In 1852, began the great rivalry between Gladstone and Benjamin Disraeli that would last until the latter's death. At that time Disraeli was chancellor of the exchequer. Disraeli had defended a make-shift budget in a scathing speech that brilliantly held up for ridicule members of the opposition. It seemed that Disraeli was bound to triumph. But then Gladstone arose to speak. Gladstone was not yet a member of the Liberal Party and had never done anything to seriously indicate he was opposed to the government. But now Gladstone was furious, furious for two reasons:

the financial hocus-pocus of Disraeli's budget offended his Scottish sense of thrift (Gladstone was of pure Scottish ancestry) and the injustice of Disraeli's personal attacks offended his British sense of fair play. Gladstone spoke extempore in an address of great power which so clearly revealed the weakness of Disraeli's budget that the budget could not be passed and the government fell. And so began the most famous political rivalry in Parliamentary history. But this was not a rivalry pursued with personal attack or bitter innuendo. Disraeli's speeches were models of wit and reason, while Gladstone pursued his part of the rivalry with unequaled eloquence and uncompromising forthrightness. There seems to have been little or no actual animosity between the two men. Indeed, Gladstone was a great admirer of Disraeli's wit. In 1892, eleven years after Disraeli's death, Gladstone could quote with pleasure from Disraeli's witticisms. According to a close friend of Gladstone's, "Mr. Gladstone ranked Disraeli as the greatest master of parliamentary wit that had ever been."³ At the time of Disraeli's death in 1881, it was Gladstone who proposed to Parliament a memorial for his late rival.

In 1865, Gladstone delivered an address on the ancient Greeks. In the conclusion of his address he compared the Greeks to the Jews. He describes the Jews as God's "most favored people." Gladstone's own deep religious beliefs influenced his view that "All the wonders of the Greek civilization heaped together are less wonderful, than is the single Book of Psalms."⁴

In 1871, Gladstone appointed the first professing Jew to a cabinet level post in British history. This was Sir George Jessel (1824-1883,) who he named as solicitor-general. In 1873, Sir George became master of the rolls. In 1880, Gladstone appointed another Jew, Hugh Culling Eardley Childers (1827-1896) to the cabinet as secretary of war. Previously, in 1868, Gladstone had appointed Childers as first lord of the admiralty.

In 1894, in a conversation with Lionel A. Tollemache, Gladstone commented on the Germans' hatred of the Jews. "I used to think the Irish the most oppressed people on earth; but now I think that the Jews have been even more oppressed ... I understand that the kings in the Middle Ages, including even King John, often took the part of the Jews against the nobles. Was it because they wished to save the Jews from oppression? Nothing of the sort. But they considered that the right to torture a Jew and to extort money from him ought to be a monopoly of their own."⁵

In 1896, Theodor Herzl published his book *The Jewish State*. The immediate reaction was not exactly what Herzl expected and he was particularly annoyed that the English politician Sir Samuel Montague, of whom he had great hopes, refused to take any public notice of the work. But Montague did send a copy of the book to Gladstone. On June 1, 1896, *The Times* of London published the following note addressed to Montague from Gladstone: "The subject of the publication which you were good enough to send me is highly interesting. For the outsider it is not easy to form a judgement

regarding it, nor perhaps pertinent, having formed a judgement to express it. It surprises me, however, to see how far-reaching is the distress among the Jews. I am of course strongly opposed to anti-Semitism."⁶

Herzl was greatly heartened by Gladstone's notice. This letter was reprinted in the Viennese newspaper for which Herzl had worked for many years. It was to be the only mention of the Zionist movement made in that newspaper during Herzl's lifetime.

By 1896, Gladstone was in very poor health. It is typical of him that his personal suffering did not interfere with his taking notice of a budding movement which found his sympathy.

Throughout his maturity, Gladstone's chief passion was to extend the bounds of human liberty. As one of his biographer's wrote, "Few people believe in liberty for anyone except themselves. Gladstone, with all his limitations, belonged to the respectable minority which understands that liberty does not merely mean freedom to trample on one's neighbours."⁷

Small souvenir medals honoring Benjamin Disraeli both during his lifetime and after his death are not uncommon and exist in a number of different varieties. I have never seen any similar small medals honoring William E. Gladstone, though it is possible they do exist. The piece that I have in my own collection depicting Gladstone is a 150 millimeter cast bronze plaque. The plaque is uniface. It depicts Gladstone's mature bust facing right. It has no signature, date, or any inscription whatsoever. The portrait

is a good one and the style and appearance of the piece lead me to believe that the plaque is contemporary with its subject.

FOOTNOTES

¹Joseph L. Baron, ed., *Stars and Sand* (Philadelphia, 1948, p. 133.

²Francis Birrell, *Gladstone* (London, 1949), p. 31.

³Lionel A. Tollemache, *Gladstone's Boswell: Late Victorian Conversations* (Sussex, 1984), p. 111.

⁴Baron, pp. 133-134.

⁵Tollemache, p. 102.

⁶Theodor Herzl, *The Diaries of Theodor Herzl*, trans. ed. Marvin Lowenthal (New York, 1962), p. 136.

⁷Birrell, p. 40.



BENJAMIN DISRAELI. Statesman, author, prime minister. 1/30/69 by Pellegrini. The first cartoon to appear in *Vanity Fair*.



WILLIAM E. GLADSTONE. Statesman, prime minister. 2/6/69 by Pellegrini. Originally signed "C. Pellegrini" and "Singe".

"Pleasant" and "desirable" are the adjectives used by the Bible to describe the Promised Land — a Land filled with delights.

According to our Sages, this is a Land which allures all the great people of the world. Every other land is lacking in some resource, but the Land of Israel is said to be blessed in everything. Dew-covered at all times, abounding in springs, bathed in sun and moonlight, the Land is not short of anything.

Traditionally, the gazelle is symbolic of the Land's pleasantness. The Hebrew word for "gazelle" is "zvi", which has dual meaning. In addition to meaning "gazelle", it is also used to denote "splendor" or "glory". This dignified animal, symbolizing purity, beauty and love ("My beloved is like a gazelle..." Song of Songs 2:9) was the glory of the people.

Our Sages would say that just as the gazelle is the swiftest of all animals, so the Land of Israel ripens its fruits quicker than any other land. It is not surprising, therefore, that the Land is compared to the gazelle — a lovely, graceful creation, and the only member of the antelope family whose natural habitat is in the Land of Israel. Native of the mountains and plains, the swift-moving gazelle — with its pleasant

Forty First Anniversary Coin

"...and I shall give thee a pleasant land, the finest heritage..."

(Jeremiah 3:19)

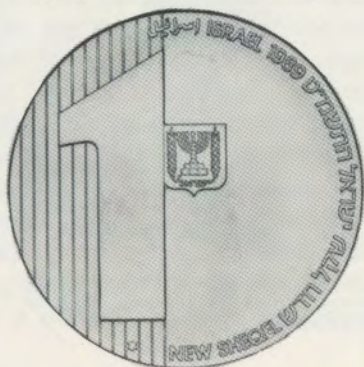


horns and dainty neck stretching forth — has been a favorite since biblical times.

If the lion or the eagle have symbols of different nations, no better likeness than the gazelle has been found to represent the Promised Land.

Being a harmless animal and easy to hunt, the gazelle became favorite game. As a result, the gazelle population in the Land of Israel diminished, almost reaching extinction. One of the first tasks of the State of Israel was to amend the Flora and Fauna Preservation Law. This led to the recovery of the gazelle, which once again graced the Promised Land — the fine heritage — restoring with it the ancient glory of the Land.

The 41st Independence Day Coin will serve as a lasting reminder for us and for future generations, of the true beauty of the Promised Land.





Description of the Coin

Obverse: Stylized drawing of trees and a gazelle, symbol of Israel's flora and fauna. The verse "...and I shall give thee a pleasant land..." (Jeremiah 3:19) in Hebrew and English.

Reverse: The nominal value in Hebrew and English: 10 New Sheqalim on the gold coin, 2 New Sheqalim on the silver proof coin, 1 New Sheqalim on the silver B.U. coin. The State emblem, the mint year: 1989 ט'תשמ"ט

Edge: Gold coin — milled, silver proof and B.U. coins — "41st Anniversary of the State of Israel" in ancient Hebrew script.

Design: Ruben Nutels

Reliefs: Tidhar Dagan, Israel

Minting: Gold — The Royal Canadian Mint, Ottawa Silver Proof and B.U. coins — Stuttgart Mint

Details of the Coin

<u>Cat. No.</u>	<u>Nom Val.</u>	<u>Metal</u>	<u>0 mm.</u>	<u>Wt. gm.</u>	<u>Maximum Quantity</u>
31129308	NIS 10	Gold/900 Proof	30	17.28	5,000
21130373	NIS 2	Silver/850 Proof	37	28.8	10,000
21131303	NIS 1	Silver/850 B.U.	30	14.4	11,000

The above 30 mm gold coin is also offered as an "Adillion" (coin-pendant).

64290201 Frame: 14K Gold — "Plain" with inset 30 mm 21.6K Gold Coin.

These coins will be available from A.I.N.A. and will be offered to our members as soon as they will become available. Please support A.I.N.A. with your coin and medal orders.

ASSOCIATION FOR THE WELL-BEING OF ISRAEL'S SOLDIERS

The objective of the "Association for the Well-Being of Israel's Soldiers" is to concern itself with the welfare of all Israel's soldiers, equally, while paying special attention to the particular needs of the fighting soldiers. The work of the Association is reflected in its vacation centers for soldiers and in the hitch-hiking shelters and kiosks providing snacks, which it has erected for them. It has equipped keep-fit rooms and provided lodgement and meals for soldiers at special "Soldiers' Homes" throughout the country. The soldiers also receive gifts from the Association.

Special facilities are also provided in the field of education.

All this is financed by the Association, out of donations which it receives both from Israelis and from friends abroad. There is no other budget source for this purpose. The main attractions to bring donations are an annual lottery, auctions and the "Sherutrom" ("Radiothon" - one day in the year, when announcements are made all through the day, via the radio and television, calling for donations).



Description of the Medal

Face: The emblem of the "Association for the Well-Being of Israel's Soldiers."

Reverse: Graphic design of the Israel Defense Forces emblem and the verse "O Lord, I stand continually upon the watch tower," (Isaiah 21:8) in Hebrew and English.

Edge: The Corporation emblem, its initials IGCMC - ח.מ.מ.מ. and a serial number.

Design: Y. Bibas

Reliefs and Minting: Kretschmer, Jerusalem

Cat. No.: 16105591

Bronze

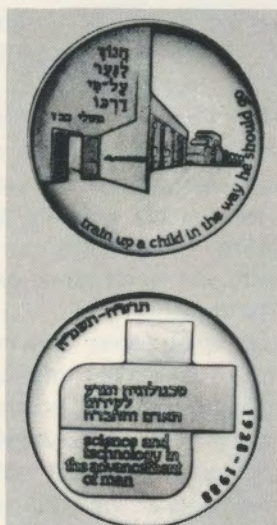
Diameter: 59mm

Weight: 98g

"AMAL" NETWORK - 60 Years of Activity

Description of the Medal

"Amal" - Israel's system of Technical Colleges, Comprehensive and Vocational High Schools, Apprenticeship Schools, Technological Education in Kibbutzim and Moshavim, and adult training centers.



Face: The main headquarters of "Amal" and the inscription "train up a child in the way he should go," (Proverbs 22:6) in Hebrew and English.

Reverse: The "Amal" emblem and the inscription "Science and Technology in the Advancement of Man" in Hebrew and English, and the years 1928 - 1988 (5688 - 5748).

Edge: The Corporation emblem, its initials IGCMC - מ.מ.מ.ח and a serial number.

Design: Yaacov Zim

Reliefs and Minting: Kretschmer, Jerusalem.

B'NAI B'RITH MEDAL

Description of the Medal

Face: The B'nai B'rith centenary celebrations emblem. The words: "100 Jerusalem Lodge - B'nai B'rith in the Land of Israel" and "40 State of Israel" in Hebrew. The years "1888 - 1988" (5648 - 5748).

Reverse: Part of the Jerusalem Lodge Report, signed by Ephraim Cohen and Eliezer Ben Yehuda (first secretary and father of the Hebrew language), in the form of a scroll.

Edge: The Corporation emblem, its initials IGCMC - מ.מ.מ.ח and a serial number.

Design: Ruben Nutels

Reliefs: Tidhar Dagan

Minting: Hecht

Cat. No.: 16110596 Bronze

Diameter: 59mm Weight: 98g

Cat. No.	Metal	Diameter	Weight
26115344	Silver/935	34mm	22g
16115596	Bronze	59mm	98g



The Gabriel Riesser Medal

by Manfred Anson

This is one of the best known Jewish medals struck in Germany during the 19th Century and in Hamburg in particular.

Gabriel Riesser was born in Hamburg in 1806. He studied law in the cities of Kiel and Heidelberg.

He was however not allowed to practice law in Hamburg because of his religion. He moved to Frankfurt-am-Main where he was actively engaged in the fight for the emancipation of his fellow Jews.

He became also politically active and became Vice-President of the Frankfurt Parliament as well as a judge, the first Jewish judge in German history.

As a judge and member of the first all German Parliament in Frankfurt, he was a member of the deputation which offered the Emperor's Crown to King Friedrich Wilhelm IV of Prussia.

His so called "Kaiser speech" on March 29, 1849 was the most important speech in that early Parliament in which he also fought for the equal rights of his co-religionists.

In 1860 he was called to the High Court in Hamburg.

He visited the United States in 1856 and returned home very disenchanted with the treatment Negroes received in that land of Freedom for everyone.

This medal was designed in 1836 by Professor Moritz Oppenheim, engraved by L. Held and struck by G. Loos.

It is 60 mm in diameter and has a fine brown patina. It was struck in

Bronze, Pewter, Silver and Gold. The Gold medal was presented to Riesser on April 27, 1836 and the price for it was 40 Freidrichs Dor. The Silver Medal cost 12 Thaler and the Bronze 2 Thaler.

The Obverse shows a mother figure with two babies which she nurses on her ample breasts. Above her head floats a wreath made from a snake which holds its tail in its mouth, the significance only known to the designer.

Somewhat lower sits two female figures. The one with crown and scepter personifies Christianity while her arm rests on Evangelist Bibles which rest on a pulpit with a cross.

The woman on the other side personifies Judaism which is shackled by chains on her arms and holds the tablets of the Ten Commandments while on her knees. Her left hand points to her sister while she looks pleadingly to the figure of love above as if to say "Have we not all one father, has not one God created us?" Words of the prophet Malachi which can be seen on the rim of the medal.

The reverse has only 6 lines: To the fighter for justice and Freedom Dr. Gabriel Riesser His Hamburger Coreligionists MDCCCXXXVL.

SOURCES: Encyclopedia Judaica, Die Hamburger Medaillen by Albert Wolf, Kulturgeschichten der Menschen, Israelitische Maenner und Frauen, by Dradolph Kohut.



Gabriel Riesser, champion
of German Jewish emanci-
pation.



Turkish Baths and the Jewish Connection

by Edward Schuman

A TURKISH BATH is one of the most thorough cleaning baths known. The Turks of medieval times believed in taking hot air baths to preserve health. Their warriors spread this custom over most of Europe and the Near East during the Turkish conquest, which in 1566, at the end of the reign of Suleiman I, had reached its greatest size.

The process of taking a Turkish Bath has several steps. The bather wears only bathing clothes, or nothing at all and first enters a sweating room which has a dry heat of about 140 degrees F. After ten or fifteen minutes, they go into another room where live steam pushes the temperature up another 10-15 degrees.

This causes the bather to perspire freely. The skin is then washed with warm water and soap, and an attendant massages and kneads the body muscles. After being completely rubbed and scrubbed, the person is dried with a rough cloth or heavy towel. Next a cold shower or swim if a swimming pool is available. Then you rest until the body temperature returns to normal.

Turkish Bathhouses have facilities to stay over night. The Turkish Bath purifies the body of grease and dirt, and benefits many muscular ills. The Russian Bath is similar to the Turkish Bath except that only live steam is used.

Modern indoor plumbing as we know it today is a fairly recent invention, only available to the general population in the last 100 years or so, though in many rural

areas, it may not still even be available today. The Turkish Bath or "SHVITZ" became a regular ritual for many Jewish people. I can remember going to Silver's Baths in the Coney Island section of New York City 40-50 years ago, with several friends, and after the baths, playing cards for half the night.

The Whitechapel section of London was populated almost entirely by Jewish people around the middle of the 19th century. Remnants of this ethnic neighborhood still remain today with several kosher restaurants, the world famous clothing Petticoat Market and a Turkish Bath house.

Around 1865 several enterprising gentlemen decided to organize The Turkish &c. Baths and Laundry Company Limited and open up a facility in this Jewish area of London. Since a share certificate of this early company has surfaced with the signatures of L.C. Kaplan, and Joseph Cohen as directors, the assumption of its Jewishness can be presumed.

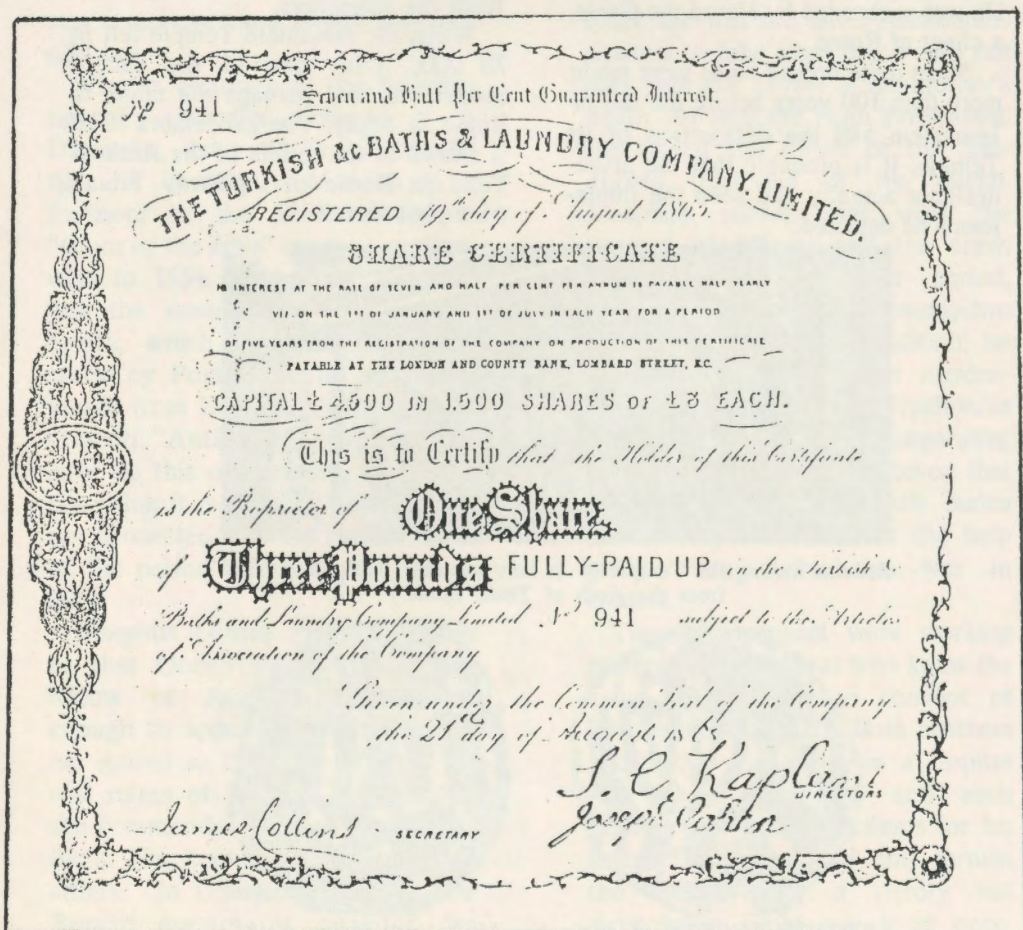
The bearer share (issued without a name of registered owner), was registered the 19th day of August, 1865. The total capital was L 4500 in 1500 shares of L3 each. The illustrated share is number 941, and was issued the 21st of August 1865. If you presume that the shares were issued numerically, then the popularity of these shares was such that 941 of them were sold in just two days. While seven and one half percent guaranteed interest is proclaimed at the top of the certifi-

cate, there is a disclaimer which reads no interest at the rate of seven and half percent per annum half yearly viz on the first of January and 1st of July for a period of five years from the registration of the company on production of this certificate PAYABLE AT THE LONDON AND COUNTY BANK, LOMBARD STREET, KC.

The laundry part of this business probably made use of the hot water needed in the baths to provide additional revenue to the firm.

Since laundry facilities were required in the operation of the baths, for washing the sheets and towels, a public laundry was established as well.

Turkish Bathhouses today are rarely found. The need for a public bathing house has been eliminated by modern plumbing facilities available in the home. Most of the world famous bath houses throughout the world have closed their doors, but certainly some members of A.I.N.A. will recall the fond memories this article recalls.



Lepton incited patriotism

And thou shalt set upon the table showbread before Me always. And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made... And thou shalt make the lamps thereof, seven...

Exodus 25:30, 31, 37

by David Hendin

This coin of Mattathias Antigonus is the only ancient coin that portrays the sacred Temple implements. Antigonus, who reigned from 40-37 BC, was the last of the Maccabean kings. He was succeeded by Herod the Great, a client of Rome.

Since these bronze coins were made more than 100 years before the fall of Jerusalem and the destruction of its Temple, it is probable that the artist-designer actually had seen the implements he depicted.

Since it was forbidden to represent these objects artistically, one must search for a reason why it was done.

Antigonus was engaged in a struggle for survival against Herod, who was backed by Roman troops. Thus, the Maccabean king may have been looking for ways to excite the patriotic fervor of his followers.

Perhaps Antigonus depicted the candelabra and showbread table on his coins both to encourage his supporters and to remind the people of their duty to preserve the sanctity of the Temple from the foreigners.

When the Jerusalem Temple fell in 70 AD, Titus carried the sacred candelabra, and perhaps the table, to Rome as booty. The candelabra itself is shown in the reliefs of the Arch of Titus in Rome that portray Titus's triumphal march.



Romans looting the Temple of its holy vessels. (Sculptured relief from the Arch of Titus, Rome.)



BRONZE LEPTON of Antigonus Mattathias (reigned 40 B.C. to 37 B.C.). Obverse: Candelabra. Reverse: Showbread table.

Baccius The Jew



by Edward Janis

In "Biblical Coins", under coin 179, Hendin states that this "coin with the inscription "Bacchius the Jew" is one of the enigmas of Jewish numismatics". Sydenham in "The Coinage of the Roman Republic" describes it as a silver denarius with the head of Cybele r., turreted, with cruciform ear-ring; hair in knot falling down neck, surrounded by inscription A. PLAVTIVS on r. and on l. AED.CVR S.C. Aulus Plautius was a moneyer and struck this coin c.54 bce.

Who is pictured as the kneeling figure? Kindler believes it is Dionysius, ruler of Tripoli at the time in question. Madden in a footnote in the 1881 edition of "Coins of the Jews" quotes Cavedoni, who in 1854, wrote that Bacchius was the name of Silas, tyrant of Lysias, which was a small town taken by Pompey in his victorious march from Damascus to Jerusalem (Joseph. "Antiq. xiv. 3, 2). He later gave up this opinion and says "it is clear that it is a Greek name and is not connected with any Hebrew form of the period" (Rev. Num. 1863 p. 205).

Josephus (Antiq. xiii 16, 2) tells us that Queen Salome Alexandra, widow of Jannaeus was clever enough to appoint the Pharisses as her guides so that they became the real rulers of Judaea. In addition, she commanded the people to obey them. She kept control over foreign affairs. In Damascus, Scaurus, the Roman questor or quaestor (an official or judge empowered to seek out the facts) who was a legate,

heard about the fraternal bickering of Alexandra's two sons Hyrcanus, the elder son, and Aristobulus the younger son. Because she was a woman, Alexandra, on her accession to the throne, transferred the title "High Priest" to Hyrcanus. Hyrcanus was also made heir to the secular power, a combination that was completely unacceptable to the younger brother Aristobulus. Salome Alexandra became fatally ill and while she was still alive, Aristobulus decided to take steps that would not only gain the crown at his mother's death but also the High Priesthood. He rallied the forces of the Sadducees (believers of the queen. Josephus relates that with the support of officers and the army, Aristobulus in a short period, captured and controlled twenty-two Judean fortresses. In addition, he multiplied his forces with mercenaries from Lebanon and Trachonitis whose dynasties were cooperating with him because they believed that he had the ability to unify Judea and recompense them for the help given when Aristobulus was in control.

These happenings were working perfectly with Scaurus who knew the value of the Roman concept of Divide and Conquer. Both brothers sought his assistance in a dispute with the Nabatheans and each offered four hundred talents for his help. Hyrcanus could only furnish the money after a victory but Aristobulus could pay it at once. Therefore Scaurus decided in favor of Aristobulus and wrote to Aretas

the Nabathean king, that unless he withdrew at once, he would be declared an enemy of the Roman people. All vassal states wanted to be "friends of the Roman people." This is the first time in the history of the Jews, that their internal disputes were left to the arbitration of Rome. Aristobulus now endeavored to further his position by courting the favor of Pompey who arrived in Damascus in the following year (64) to settle the affairs of Syria and Palestine. Syria and Palestine were combined into a Roman province and Antiochus XIII, the last of the Seleucid kings was deposed. Pompey was about to give his attention to the claims of the two rival princes in Judaea, when an appeal reached him from the Pharisaic party and their adherents, complaining of the tyranny of the Hasmonaeans and demanding the entire abolition of the monarchy and the restitution of the high priesthood on its ancient basis. Josephus further tells us that Pompey temporarily held back his decision, and Aristobulus, suspecting that it would be against him, rashly prepared to resist the further advance of the Roman army. Pompey at once marched southward and ordered Aristobulus to deliver all the fortresses held by his troops. Aristobulus complied and even sent Pompey a golden vine of the value of five hundred talents of the most exquisite workmanship. Pompey, who wished to go to Jerusalem, a city which no Roman general had entered again postponed his decision. This was not what Aristobulus expected and he and his entourage made a quick withdrawal to Jerusalem. This angered Pompey into

chasing the young prince who left his camp without permission while the case involving the two brothers bent on fratricide was still being deliberated. Pompey reached Coreae on the Judean border near the fortress of Alexandrium where Aristobulus was resting on his flight to Jerusalem. Pompey again showed restraint and requested Aristobulus to come to the Roman camp. Aristobulus came, stated his case, tried flattery and even promised to obey all of Pompey's commands. Pompey again acted with restraint and even allowed Aristobulus to return to the fortress after the young prince rashly promised to not only give up all his fortresses but also to deliver Jerusalem. His fanatical adherents deserted Aristobulus and proceeded to resist the Roman advance into Judaea. The driving Romans quickly forced the rebels back to Jerusalem where they refuge in the temple mount and the citadel.

After an arduous siege of three months, Pompey succeeded in making an entry on the shabbot (June B.C.E. 63) which was Yom Kipper. The defenders did not post any guards on the walls on this day. I do not believe that it was on the Day of Atonement as reported because of the month of June. Other accounts do state that it was a fast day.

A frightful massacre followed, in which 12,000 Jews perished, including the priests in the temple who continued the services as if nothing was happening. Pompey exercised his right as the victor of the God of Israel and entered the Holy of Holies. According to Josephus he refrained from touching any of the

Temple's treasures. On the day after the massacre he ordered the Temple to be cleared of any signs of the struggle.

Aristobulus was dethroned and taken in chains to Rome. The Hasmonean kingdom was abolished. Most of the Sadducees, who had been the most active opponents of the Roman conquest were executed. Pompey awarded Hyrcanus with his confirmation as High Priest (Ant. XIV, 73; War I, 153).

All districts of Hasmonaeon control including Judaea were merged into the newly formed Roman province of Syria. Aristobulus and his two sons were paraded in the great triumph of Pompey in 61 B.C.E. Thus ended 80 years of Jewish independence.

The most convincing identification of the bearded kneeling figure is in a footnote of that rare 1883 History of Rome by Duruy which note is credited to M. de Saulcy, one of the greatest numismatists and scholars of French origin.

²BACCHIVS IVDAEVS. The

Aristobulus of the Greeks was named Bakkhi: the Romans, believed that the name was derived from Bacchus, called him Bacchius. The Jewish prince, indicated by the presence of the camel (the animal used for riding in his country), kneeling, offers an olive-branch to his conqueror. (Note by M. de Saulcy). Reverse of a silver coin of the Plautian family.

This coin, in my opinion, depicts Aristobulus. It is a greatly neglected Jewish reference coin. It shows the downfall of the Hasmoneans. It reminds us of the intense fight between the Jews who desire a State of their own and those who hold the importance of unchanging ritual above all other matters including Jewish Independence. It shows the consequence of Jews lacking the ability to settle their internal affairs even down to the destruction of two brothers who cannot solve their own problems. Lest we forget, these problems of 2055 years ago are again showing their ugly faces today.

A footnote in Madden (1881) has the following:



The Duc de Luynes has suggested ("Rev. Num." 1858, p. 384) that Aristobulus, who was brought to Rome and compelled by Pompey to follow his triumphal car (Appian, "Bell. Mith." 117), is no other than the *Bacchius Judæus* represented on a coin of the Plautian family (Cohen, "Méd. Cons." pl. xxxiii. *Plautia*, 6). Upon the obverse he wishes to recognize the head of the town of Jerusalem personified, and not that of Cybele, and on the reverse the conquered Aristobulus delivering himself up to Pompey. Besides *Bacchius the Jew* on this coin wears the pointed tiara of a Jewish high-priest, and his name in Hebrew could not but be בְּכִי *Bucchi* (Βακχί, Βοκκί, Numb. xxxiv. 22; cf. 1 Chron. v. 31; vi. 36 [A.V. vi. 5, 51]) or בְּכִיָּהוּ *Bucchiahu* (Βοκκίας; Alex. Βοκκίας, 1 Chron. xxv. 4, 13), of which the Romans would have made *Bacchius*.



METAL OF THE GODS

BY JEFF D. BOUNDY

ILLUSTRATED WITH GOLD COINS AND MEDALS OF ISRAEL

Symbol Au, atomic number 79, atomic weight 196.9665. Doesn't sound anything exciting or auspicious does it? Yet, when known by its common name, men have fought and died for it, nations have been plundered for it and many fortunes have been made or lost by trading it. What is it? Gold!

Over the years, the very mention of the word has stirred man's emotions and its discovery in large quantities in various parts of the world transformed countries or regions. Places like California and its famous strike in 1849 led to the eventual physical unification of America. A few years later, a miner from those same Californian fields was responsible for the first discoveries in Australia by the simple expedient of noticing a similarity in topography around Summerhill Creek in New South Wales; and, of course, the Witwatersrand fields of South Africa (which contribute about 60 percent of the world's supply) are today an important element in that country's domestic struggles.

Since antiquity gold, more than any other item, has been a measure of a person's wealth and even the wealth of nations. The older civilisations, the Incas, Mayans and Egyptians, proudly displayed the enormity of their wealth with magnificent icons and other objets d'art. The Pharaohs, needing much sustenance on the journey to a new life, were actually buried with their treasure, a fact which was not lost on the villains of the time. Looting of tombs became a lucrative business, much to the chagrin of modern-day archaeologists whose discoveries in the Valley of the Kings were considerably spoiled by previous gold-

seeking marauders. In Asia the metal has been hoarded by the people as the ultimate defence against poverty and, in some cases, against the states and the paper money they have issued. Certainly in India and China, almost every private citizen has or at least tries to obtain his own personal cache. For this purpose gold has unique properties: its weight (slightly less than lead) and rarity allows a valuable piece of it to be carried or stored in a relatively small volume; its low melting point and malleability has enabled the metal to be cast or beaten into a myriad of shapes and sizes ranging from huge smelter-produced ingots to delicate figurines; its yellow, reddish colour and subtle lustre account for its most beautiful appearance.

Existing as it did for many years as the ultimate back-up of nations' currencies, the so-called "Gold Standard", its real value as an open-market item was considerably distorted until 1971 when the United States finally abandoned the artificial price of \$US35 per ounce which had been set by the Bretton Woods Agreements at the end of World War II.

This "demonetarising" of the metal allowed it to be openly traded and within a very short period the price had reached \$US170 per ounce, rising to an all-time high of over \$US850 per ounce in the early 1980s. Since that time gold has remained within the \$US350 to \$US500 range and currently trades at about \$US 395. These fluctuations are exacerbated from time to time by the entry into world markets of the Soviet Union, in order for that country to obtain hard currency. At one time the Russians were extremely amateurish with their open-

market methods but, more recently, have gained experience and employed better brokers who have eliminated, to a large extent, the wild gyrations that took place previously. Of course, South Africa, with its enormous production can materially affect the world market price by alternately flooding the market or withholding supplies. These factors and others tend to make the analysts' job a very difficult, one indeed and, one might suggest, the individual investor's decisions almost an impossibility.

Nonetheless, the financial wizards have used their collective ingenuity to provide us with many means by which we can turn our hard-earned savings into various forms of gold. We can buy gold-mining company shares, purchase gold futures, invest in "paper gold", collect gold trusts and even own the metal itself. A number of nations with large reserves or production have issued coins to make this task much easier, so that we can now choose from the British Sovereign, the American Eagle, the Australian Nugget, the Canadian Maple Leaf and the ubiquitous South African Krugerrand. Swiss banks, whilst not fitting directly into either of the above classifications, also issue various gold pieces for collectors and investors.

However, an item's value is both deceptive and relative. During the bitter-cold winters experienced at the Klondike strike in the Yukon, gold became so plentiful and food so scarce that items such as bread and eggs literally sold for their weight in it. Even today prospectors in the desert areas are as concerned with the discovery of a reliable water supply as they are with finding ore deposits. In some countries, notably India and Nepal, gold sells at a distinct premium above the prevailing world market price thereby opening opportunities for the entrepreneurs to turn a



1960. Herzl Centenary.



1962. Dr. Chaim Weizmann.



1958. Judaea Capta-Israel Liberata. quick (though not necessarily legal) profit. What then is the real value of this metal?

The largest user of the metal is still the jewellery trade, but because of some of its chemical and mechanical properties gold has, in recent years, found its way into many industrial products. An example of this is the computer microchip industry which uses microscopic gold wires to effect many of the intricate interconnections needed. One Troy grain, about 1/7000 of a pound, can be stretched into a thread of a length

exceeding 2.4 kilometres. In addition, gold is an excellent conductor of electricity, far superior to copper or aluminium.

An identical amount can also be beaten into a sheet of over half a square metre in area, and with its highly reflective appearance and resistance to corrosion it is also used as a protective shield for certain high-value equipment such as communication satellites and deep-space probes. Our dentists also use considerable amounts to make our repaired teeth look attractive; and it is everywhere as gold paint and gilding.

Over the centuries, gold has earned its place in myths and legends. We all know there is a pot of it at the end of a rainbow and that leprechauns have their own stash. Midas, of course, had his own unique method! Jason and his Argonauts faced deadly perils in their pursuit of the Golden Fleece.

In Australia a supposed mountain of gold called Lassetter's Reef has been sought in vain for more than 100 years; and men still search the jungles of South America looking for El Dorado. Recently the government of the Philippines has entered into a business deal to allow a private individual to dig for the treasure supposedly looted from the Malay Peninsula by the Japanese General Tomoyaki Yamashita and hidden from the advancing Americans in 1945.

The solid-gold Buddha in Wat Trimvit in Bangkok, Thailand, is the stuff of legends, yet remains a true account. Stories still abound about Hitler's hoard that mysteriously disappeared in Germany as the Third Reich crumbled; and in many backroom workshops amateur (perhaps even professional) alchemists persist in experiments to convert valueless metals into this most noble one. Our language has also been enriched by the metal. We constantly wax lyrical that



1973. Declaration of Independence -



1961. Bar-Mitzvah.



1962. Medal of Liberation Set.



1964. Bank of Israel.



1967. The Six Day War Victory Coin.



1976. Victory at Entebbe.



1966. Jerusalem City-Coin Medal

something is "as good as gold" or that someone has a "heart of gold", tennis players have "golden arms" and footballers "golden boots" and opera singers are said to emit "golden tones".

Even other valuable commodities are referred to in a golden sense, so that oil is often described as "black gold" and platinum as "white gold". We even have fools, gold!

Such is our own mental perception of the metal that these statements leave us in no doubt as to the superlative qualities of the persons or objects described.

Now, as we approach the end of the 20th century, contemporary man maintains his faith in gold as much as any of his ancestors and, by way of prediction, this love affair with the most noble metal will continue for centuries

The history of Hebrew and Yiddish theatre is documented in a Jerusalem Museum

Joseph Hoffman

THE JERUSALEM POST

WHEN THE Allied Forces liberated Bergen-Belsen concentration camp in 1945, one of the first acts of the newly freed inmates was to set up a theatre. Known as Teatron Kazet (German for the letters k and z, the initial letters of the German Konzentrations Zenter, or concentration camp), the group, under the leadership of Sammy Feder, performed original dramas at refugee camps and legitimate theatres throughout Europe.

On display at the Israel Goor Theatre Archives and Museum are the make-up box (fashioned out of a prison-barracks door) still filled with the coloured pencils, brushes, and wigs donated by the British army's Jewish chaplain; tickets for a 1947 Antwerp performance; and rare performance photographs.

The archives, established in 1973, and since 1986 located on the Mount Scopus campus of the Hebrew University, are a tribute to the zeal of the person whose name they bear. Israel Goor was a theatre critic, journalist, and editor who spent a lifetime collecting texts, programmes, posters, correspondence, photographs, newspaper articles, stage designs, and costume sketches. In 1962 he founded *Bama* (Stage), the still-active theatrical journal, and was its editor for 20 years.

A combination archive and museum, the institution is able to present much of its collection rather than having it simply stashed away in inaccessible storage areas. "When we first opened our doors," said director Ruth Blumert, "we were confined to extremely cramped quarters, in two adjoining apartments in downtown Jerusalem.

"Even though we were open to the public, the combination of minimal space and maximum archival material made even a handful of visitors an unmanageable crowd. In 1986, we received a grant from the Ministry of Education and Culture with supporting funds from the Goor estate, the Jerusalem Municipality, and the Jerusalem Foundation enabling us to commission architect Rafi Blumenfeld to design the interior. Although we are not affiliated with the Hebrew University, they are our hosts and provide for our daily maintenance."

WHAT CAN ONE expect to find in a theatre archive? Blumert began with the latest acquisition: the personal archives of Jonas Turkow. He and his actress wife Diana Blumenfeld established an active underground theatre in the Warsaw Ghetto with the proceeds donated to maintaining public kitchens. They later escaped the ghetto and established a theatrical company, known as the Diaspora Theatre, which toured refugee camps in Italy, Germany, Austria, and France."

"A portion of his personal archives had been buried in a garden near the former home of the Warsaw Union of Jewish Actors. After the war he returned and unearthed them. The documents reflect the daily struggle to organize informal theatrical presentations in private homes without being detected."

The Germans unwittingly contributed to the development of Yiddish theatre. Since a Nazi decree banned the performance by Jews of all literary and musical efforts written by Aryan artists, original Yiddish drama actually enjoyed a brief, though macabre, renaissance in the ghetto.

"There is also material which gives us information about Turkow's pre-war activity," Blumert continued. "We have a contract dated 31 August 1939, which designated Turkow as the artistic director of the Jewish Theatre in Lvov. He never assumed the position, however, because the next day, Germany invaded Poland."

Hand-written plays which were staged in the refugee camps constitute much of the material. "With printing facilities easily available, the fact that these plays are handwritten is a story in itself," Blumert said. "A printed version exists in many copies and increases the danger of theft by rival dramatic groups; a hand-written copy is unique.

"One of Turkow's most valuable documents is his memoirs which contain an exhaustive list of actors, writers and directors who perished in the concentration camps and ghettos."



Plays of the past



(Clockwise from top) *'That's the Way it Begins,'* by Sammy Feder, *Teatron Kazet*, 1946; A talmudic student from Habimah's *'The Dybbuk'* performed by Habimah Theatre in Moscow, 1922; Poster for *'The Grandmother's Inheritance,'* by the Yiddish Theatre, New York, 1920s.



The "Habimah" emblem. The legend "Habimah – National Theatre" in Hebrew and English. The numeral 60 and the dates "Moscow 1918–Israel 1978".



Chana Rovina and the beggars, a scene from "The Dybbuk". On the rim above, the words "The Dybbuk" in Hebrew and English.

As soon as a play is performed in Israel, the archives receive a copy of the script. Each play is then filed according to the theatre which produced it, together with all programmes, photographs, and stage-design of early productions, there is a poster "which throws new light on the origins of Habimah," Blumert said.

Accepted theatre history assigns Habimah's beginning to Moscow in 1917. "While it is true that the professional company began at that time, Tsemach had founded an amateur Habimah troupe in Bialystok, Poland in 1913. Because of the animosity which he generated when he left Habimah to establish a Hebrew theatre in America, the semi-official line has been to suppress Tsemach's initial contributions in favour of establishing an unbroken tradition from Russia to Eretz Israel."

Other important collections include the Zvi Ben-Haim papers which relate to Habimah's activity in Israel, including a poster announcing the imminent arrival at the Jaffa Port of the ship carrying the troupe; and the personal archives of noted Ohel Theatre actor Meir Margalit.

One of the jewels of the latter collection is a 1924 pen-and-ink poster from the Gdud Ha'avoda (Labour Battalion), which presented a play in their Jerusalem barracks entitled *The Hunger King*. Along with Margalit, one of the actors was one "M. Friedman" who became better known in his political persona as Jerusalem mayor Mordechai Ish-Shalom.

There is also a collection of important documents on the Yiddish theatre, from Eastern Europe to the U.S. to Latin America.

Ever since the first Hebrew play, *The Dybbuk*, was translated from the original Yiddish, there has been a very uneasy relationship between Hebrew and Yiddish theatre.

"The documents reveal the ongoing hostility between the two camps, based primarily on the Yiddishists' attempt to sabotage the Hebraists," said Blumert. "Yiddish actors were violently opposed to the appearance of Hebrew theatre in Moscow which they denounced as counter-revolutionary and provincial."

Tsemach duly sought government protection for the fledgling Habimah's continued existence. He received written assurance of Soviet support from the commissar of nationalities whose job was to effect self-determination for oppressed minorities. The irony of this intervention is that the commissar was Josef Vissarionovich Dzhughashvili (Stalin). "Still," Blumert smiled, "it wasn't enough. The Yiddishists won out because Habimah left Russia."

"This bad blood continued until the Holocaust," she noted. "Afterwards, the nostalgia for an all-but-destroyed tradition overrode any feelings of ill will. Now the two theatres can enjoy peaceful coexistence."

CHRONOLOGY OF The Palestine Currency Board THE FORMATION AND EARLY DAYS BY JACK H. FISHER, N.L.G.

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The High Commissioner of Palestine in March, 1924, appointed a Committee, with the Treasurer, Mr. S. S. Davis, as Chairman, which included prominent members of the Arab and Jewish Communities as well as the banking and commercial circles to report on the currency of Palestine. The legal tender at that time consisted of Egyptian gold, notes, silver and nickel coins, and the British gold sovereign at the rate of 97.50 piastres Egyptian which replaced the Turkish currency used in Palestine before World War I.

This Committee recommended the introduction of a Palestine Currency based upon the facts that the Mandatory Power and/or the Government of Palestine had no control over the existing currency and that neither derived any profits from the issuance of the existing currency. The Committee proposed a Palestine currency based on the pound sterling with sterling securities held in London to fully secure all currency placed in circulation with a recommended counting unit of comparatively small value to the pound sterling to retain the value of a decimal system.

The High Commissioner forwarded the Committee report to the Secretary of State, which was then further considered by a Committee appointed by the Colonial Office. The Secretary of State concluded to adopt the main recommendations of the Palestine Committee and to place the new currency in the charge of a Currency Board in London similar to those successfully followed in West and East Africa. The Palestine Currency Board was constituted and the members and Secretary were appointed by a minute of the Secretary of State for the Colonies dated June 15, 1926, and the unit adopted was the Palestine Pound to be equal in value to the British pound sterling and to be divided into 1,000 mils.

The Palestine Currency Board appointed the Treasurer of Palestine to represent it in Palestine as Currency Officer, and Barclays Bank (Dominion, Colonial and Overseas) at Jerusalem as its agent for the custody of its local stocks of currency. This being under the powers granted to the Board as set forth in regulations signed by the Secretary of State on August 2, 1926.

The Order of His Majesty in Council dated February 7, 1927 entitled the Palestine Currency Order was passed constituting the coinage of the proposed new currency as legal tender in Palestine from a date to be fixed by Proclamation by the High Commission plus granting power to the High Commissioner to demonetize the existing legal tender. A memorandum relating to the new currency arrangement was published on March 1, 1927 by the Palestine Government in its Official Gazette. The Currency Notes Ordinance 1927 was then passed in Palestine constituting as the legal tender the currency to be issued by the Board.

The Palestine Currency Board after consulting with the Government of Palestine settled the denominations, designs and other details of the new notes and coins. It was then decided that the coins should be in the denominations of 1 and 2 mils (bronze), 5, 10 and 20 mils (nickel bronze, holed in the centre), and 50 and 100 mils (silver, with milled edges), and the notes of the value of 500 mils, one pound, five pounds, ten pounds, fifty pounds and one hundred pounds. The Board adopted an alloy of 720 parts silver and 280 parts copper for the silver coins with the approval of the Secretary of State for the Colonies.

It was determined to be necessary to show the name Palestine on the coins in three languages (English, Arabic and Hebrew) and the denominational value of each coin. This left little space available for decorative features, and the Board decided to confine this to a wreath of olive for the holed coins and a sprig of the same tree for the others. Mr. A. St. B. Harrison, Architect of the Palestine Public Works Department, produced the original drawings and the designs were reviewed by the Advisory Committee of the Royal Mint where the coins were to be minted. The Hebrew and Arabic letterings were prepared in Palestine and were reviewed by expert authorities in England. A specimen set of the coins was submitted to, and approved by, His Majesty the King.

The Palestine Currency Board desired pictorial design on the notes. Representations were chosen of Rachel's Tomb for the 500 mil note, the Dome of the Rock for the one pound note, and the Crusaders Tower, Ramleh, for the higher denominations which are uniform in size and design but with different colors. It was arranged in each case to have an olive sprig water mark on a circular panel and the reverse a representation of the Citadel, Jerusalem. That in addition to the pictorial and decorative elements that the obverse or front of each note included the inscription in Hebrew, Arabic and English, "Currency notes are legal tender for payment of any amount", facsimile signatures of the members of the Board, and the number of each note in two places. The denomination of each note was set forth, both in figures and in words, in three languages (Hebrew, Arabic and English) on the front or obverse and on the reverse of each note. The Arabic and Hebrew script for the note designs was prepared in Palestine and the proofs were checked with the assistance of the School of Oriental Languages in London.

The Secretary of State appointed as the first members of the Palestine Currency Board, Mr. P. H. Ezechial, C.M.G., one of the Crown Agents for the Colonies, Mr. Leslie Couper, C.M.G., General Manager of the Bank of British West Africa, and Mr. A. J. Harding, C.B.E. of the Colonial Office. Mr. B. Phillips, C.B. of His Majesty's Treasury, was appointed an Honorary Member of the Board. Mr. H. C. Ransom, O.B.E., of the Crown Agents Office, was appointed Secretary to the Board, and there was also an assistant to the Secretary and an accountant in the London office. The accounts of the Board were audited by the Colonial Audit Department; and its banking account in London was kept with the Westminster Bank. The Crown Agents Shipping Department attended to shipping arrangements, and the Crown Agents Stamp Inspection Department was in control of printing of the notes. This constituted the formation of the Board and the first stages towards a new currency for Palestine.

The Palestine Currency Board had no reliable means of estimating the quantities of notes and coins required. It was originally decided to provide 1,500,000 pounds in notes and 750,000 pounds in coin. Shortly thereafter the Board increased the notes to 2,160,000 pounds. The Board soon learned that the original estimate of currency to meet the requirements was too low in the case of notes and too high in the case of coin, although the estimate of the total currency required was almost correct.

The Board had already settled arrangements for the supply of the coins by the Royal Mint, and the various details of design, size, weight and composition having been settled with the concurrence of the Palestine Government, a definite order for the supply was placed with the Mint on December 23, 1926. The required silver bullion was supplied at the then market price of 24 11/16 d. per ounce. The first shipment left London on June 16, 1927.

The contract for printing the notes was placed in March, 1927. There was some substantial time consumed in the selection of proper pictorial designs and the submission and approval of proofs. It was impossible to obtain delivery of the complete first order in London before the middle of September.

PALESTINE CURRENCY ORDER 1927.

AT THE COURT AT BUCKINGHAM PALACE.

THE 7TH DAY OF FEBRUARY, 1927.

Present :--

THE KING'S MOST EXCELLENT MAJESTY.

LORD PRESIDENT.

Hon. WILLIAM ORMSBY-GORE.

MASTER OF THE HORSE.

Sir ARTHUR STEEL-MAITLAND.

Mr. SECRETARY AMERY.

Sir LESLIE SCOTT.

WHEREAS by treaty, capitulation, grant, usage, sufferance and other lawful means, His Majesty has power and jurisdiction within Palestine :

AND WHEREAS it is desirable to make provision respecting the currency of Palestine :

Now, THEREFORE, His Majesty, by virtue and in exercise of the powers in this behalf by the Foreign Jurisdiction Act, 1890, or otherwise, in His Majesty vested, is pleased, by and with the advice of His Privy Council, to order, and it is hereby ordered, as follows :—

1.—(1) The standard of currency for Palestine shall be the Palestine pound, divided into one thousand mils.

(2) Every contract, sale, payment, bill, note, instrument, and security for money, and every transaction, dealing, matter and thing whatsoever relating to money or involving the payment of, or the liability to pay any money, shall, in the absence of express agreement to the contrary, be deemed to be made, executed, entered into, done, and had in Palestine according to the said standard.

2.—(1) There may be coined from time to time under the direction of the Master of the Mint for use in Palestine :

(a) a gold coin of one Palestine pound, containing 123·27447 grains of standard gold, and being otherwise of such composition and weight and subject to a remedy of such amount as may be approved ;

(b) silver coins of 100 and 50 mils, of such fineness, composition and weight and subject to remedies of such amount as may be approved ;

9. This Order shall not apply to such parts of the Territory comprised in Palestine to the East of the Jordan and the Dead Sea as were defined by Order of the High Commissioner, dated the 1st day of September, 1922.

The object of the Board in pressing for deliveries was to make it possible for the new currency to be introduced on October 1, 1927. Problems were encountered consisting of an earthquake in Palestine and of adjustments in financial matters before introduction of the new currency, so the Government of Palestine decided to postpone this date by a month. The new currency was then actually introduced on November 1, 1927.

The Currency Officer and the Agent Bank for the issue of the new currency and the redemption of the old arranged twenty centers throughout Palestine as well as consignments sent to Transjordan.

A very intricate security organization was developed to provide the principal center at Jerusalem and the other centers with a sufficient supply of notes and coin to meet the demands of the population as well as the collection and transmission to Egypt of the redeemed currency under armed guard. The requirements of the public were met on a smooth basis and great credit should have been given to the Currency Officer, the Agent Bank and the Palestine Government for the efficient manner in which the new Palestine Board currency was introduced to the Palestine public.

The Palestine Government immediately educated the public to the new currency with an advertising campaign explaining the objects and main features of the new currency. The new currency was well received by all sections of the Palestine community and the public approved of the appearances of new currency, especially the notes.

The High Commissioner declared in a Proclamation of February 9, 1928 that Egyptian gold, notes, silver and nickel coins, which were then legal tender in Palestine, should cease to be legal tender March 31, 1928. The High Commissioner then issued a similar proclamation respecting the British gold sovereign on February 29, 1928. This resulted in a period of five months (November 1, 1927 to March 31, 1928) for the withdrawal of the currency previously circulating in Palestine and the replacement of such currency by the new Palestine currency.

In this period the Egyptian notes redeemed by the Board were transmitted to Egypt in exchange for remittances in London given by the bank of issue, the National Bank of Egypt. The Egyptian coin repatriation was more difficult and was the subject of negotiations between the Governments of Egypt and Palestine. The negotiations resulted in Egypt accepting and giving remittances to London.

The Currency Officer reported that as of March 31, 1928, the amounts of Egyptian currency withdrawn from circulation represented approximately 1,810,000 Palestinian pounds in notes and approximately 284,000 Palestinian pounds in coin. The amount of the new currency issued in exchange was approximately 1,899,000 Palestinian pounds in notes and 195,000 Palestinian pounds in coin.

The Palestine Currency Board approved arrangements whereby issues of Palestine currency could be obtained in Palestine on short notice in exchange for payment in sterling in London. It was required that the minimum transaction acceptable was 10,000 Palestinian pounds and a commission of 1/8 per cent was charged by the Board. The leading banks deposited securities with the Board in London to cover issues, made on demand, to meet their requirements. Exchanges, except for commission on certain transactions, were made at the rate of a pound for a pound, so that the parity of the Palestine pound with the British pound sterling was maintained.

Just before the introduction of the new currency in Palestine, the Transjordan Government decided to adopt the Palestine Currency Board currency commencing as of its date of introduction in Palestine being November 1, 1927. The total issues of currency in Palestine during the period November 1, 1927 to March 31, 1928 amounted to 2,192,348 Palestinian pounds and during the same period currency amounting to 305,000 Palestinian pounds was returned to stocks in Palestine. The above figures include issues for circulation in Palestine and Transjordan.



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A.I.N.A. Eilat Reception Tour Medal, 1977

9th Annual Study Tour

The American Israel Numismatic Association has sponsored a Study Tour to Israel annually since 1969. On the ninth tour, in 1977, this medal was struck for the reception held in Eilat on March 11th, and presented to all of the participants of the tour. They were overstruck on the "Season's Greetings" token — reverse issued in 1976 by the Israel Government Coin and Medals Corporation, Ltd. (See SG-13).

OBVERSE

In the centre, a map of Israel with Eilat, Sharm El Sheikh and Mt. Sinai pinpointed. The logo of A.I.N.A. is in the top left quadrant. To the right, the inscription, "Reception March 11, 1977 Eilat, Mt. Sinai, Sharm El Sheikh." On the right rim, the inscription, "9th Annual A.I.N.A. Study Tour."



REVERSE

In the centre, a stylized Star of David multiplying in silhouettes, as seen on the reverse of the "State of Israel Bonds" 25 Lirot, 1975. In raised letters around the rim, "Greetings from Israel" in English on the bottom and in Hebrew on top, "And you shalt rejoice in thy Festival."



Edge: plain

Designer: Obv: Nat Sobel
Rev: Zvi Narkiss

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-10	cupronickel	1977	30	13	300

A.I.N.A. Haifa Reception Tour Medal, 1977

9th Annual Study Tour

This was the second reception medal given by A.I.N.A. to the Study Tour members upon their visit to Haifa in 1977. Their hosts were the I.N.S. of Haifa. The medal was presented to all participants on the tour. The medals were overstruck on the "Season's Greetings" token — reverse issue in 1977 by the Israel Government Coins and Medals Corp, Ltd. (See SG-14.)

OBVERSE

In the centre, a map of Israel with Haifa pinpointed. The logo of A.I.N.A. is in the top left quadrant. To the right, the inscription, "INS of Haifa/Reception/March 14 1977 / Dan Carmel / Hotel, Haifa / Israel," in six lines. On the left rim, "9th Annual A.I.N.A. Study Tour."



REVERSE

In the centre, a circle representing the sun, with the Hebrew inscription, "Strength for Israel," with rays stretching out to the rim. Below in English, "Greetings from Israel," and in Hebrew, "And you shalt rejoice in thy Festival."



Edge: plain

Designers: Obv: Nat Sobel
Rev: Benzion Rotman

Mint: Adam Cool, Brigantine, N.J.

No.	Metal	Issue Year	Diam. mm.	Wt. gm.	Final Mintage
AM-11	cupronickel	1977	30	13	300

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PROGRAM

THUR. MAY 4, 1989

10:00 AM PHOTO I.D. COMMENCES. TABLE DEALER SET-UP.
12:00 N DEALER TO DEALER.
7:00 PM BOURSE CLOSES.
7:00 PM STACK'S AUCTION - MANHATTAN SKYLINE, MEZZANINE.
8:00 PM A.I.N.A. MEMBERSHIP MEETING PARK CENTRAL, MEZZ.

FRI. MAY 5, 1989 (SPECIAL EXHIBITS BY AMSA & HOLOCAUST MUSEUM)

8:30 AM BOURSE OPEN TO DEALERS & EXHIBITORS.
10:00 AM BOURSE OPEN TO PUBLIC.
7:00 PM STACK'S AUCTION - MANHATTAN SKYLINE, MEZZANINE.
7:00 PM BOURSE CLOSES.
8:00 PM A.I.N.A. DIRECTORS MEETING.

SAT. MAY 6, 1989 (SPECIAL EXHIBITS BY AMSA & HOLOCAUST MUSEUM)

8:30 AM BOURSE & EXHIBIT AREAS OPEN TO DEALERS & EXHIBITORS.
10:00 AM CONVENTION OPENS TO PUBLIC.
10:00 AM YOUNG NUMISMATISTS; LARRY GENTILE, SR. LIBERTY RM. MEZZ.
11:00 AM METAMS MEETING; TAPESTRY ROOM, MEZZANINE.
12:00 N EAC (EARLY AMER. COPPERS); TAPESTRY ROOM, MEZZANINE.
1:00 PM EDUCATIONAL FORUM; PARK CENTRAL ROOM, MEZZANINE.
5:30 PM EMPIRE COINS - ANCIENTS AUCTION; MAN. SKY. MEZZ.
6:00 PM BOURSE & EXHIBITS CLOSE.

SUN. MAY 7, 1989

8:30 AM AWARDS BREAKFAST PARK CENTRAL MEZZ.
9:45 AM BOURSE OPEN TO DEALERS.
10:15 AM BOURSE AND EXHIBIT AREAS OPEN TO PUBLIC.
11:00 AM JEWISH AMERICAN HALL OF FAME. TAPESTRY ROOM, MEZZ.
12:00 N NASCA - MEDALS/EXONUMIA AUCTION - MANHATTAN SKYLINE, MEZZ.
5:00 PM CONVENTION CLOSES.

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